

THE GUIDON

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No. 2.

THE GUIDON.

A Monthly Publication, conducted by

THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
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It is too soon for THE GUIDON to become complacent and self-gratulatory, but it would be ungracious not to acknowledge the kindness with which the first number has been received, and to express the satisfaction and hope we feel.

These tokens of good-will, while encouraging, but increase the consciousness that there is work ahead if the high standard we set is to be maintained, and also there is felt a growing conviction of dependence—the thought that many must help, in many ways, if our paper is to be of real value. It is too soon to draw any conclusions as to how general is the interest in our venture, or to determine whether its ministry will be mainly to the church it directly represents, or to the wider fellowship that embraces the increasing number of Unitarian churches up and down the Coast. It will be led by events and tokens of beckoning; at present it is enough to cover, as well as time and space allows, both fields. It has no inclination to be merely local, or to boast of its own in any way. If more is said of the doings of the First church, it is because we know more of them, and assume that it will be of help and encouragement for others to know also. The Notes from the Field is a department of common interest to all, and shall be kept as prominent as it can be made. We hope in

future numbers to give sketches of the different churches on the Coast—illustrating them where possible. In the next issue we shall chronicle the remarkable movement in Oakland, and give a full account of the dedication of the new building.

It is not pleasant to have one's name mangled, either through bad spelling or faulty pronunciation. Sometimes one is so considerate of a friend's feelings that he will silently suffer, but we are spared any embarrassment, being impersonal, and so need not blush in gently suggesting that our name is pronounced Guide-on, and not Geedon. We are not French, but bear the blood of the good old English Guide family, and whatever our life may be, our *i* is long.

The bronze statue soon to be erected in Golden Gate Park, to the memory of Thomas Starr King, will be a source of pride to those to whom he ministered. The influence of such a life does not soon spend itself, and a lapse of twenty-seven years has not dimmed the lustre of his fair name. It is testimony to his Universality and breadth that this tribute of respect and reverence is paid not alone by those of his fellowship of religious faith, but by his fellow-citizens of every shade of religious belief.* It is Starr King the Patriot, the *man*, whom all unite in honoring. His old parishioners simply join in the common movement; they have not even led it, but their pride and joy is the greater that they did not need to lead it. They have done their part, and they have held themselves in readiness to see that the final expense was provided for. In this connection the Sunday School has subscribed \$50 toward the pedestal, and whatever sum may be needed to complete the work and defray the expenses of the dedicatory services has been pledged by Dr. Stebbins, and will be met by his congregation.

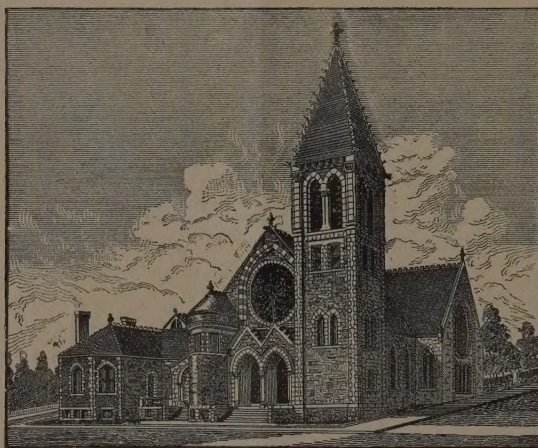
FIRST UNITARIAN CHURCH, SAN FRANCISCO.

In a series of brief articles descriptive of the Unitarian churches on the Pacific Coast, it is in every way fitting that the pioneer church should be first on the list. Of the earliest gathering of Unitarians in San Francisco, which resulted in the formation of the society, we will not speak, hoping that some one, who, like the apostle Luke, has "had perfect understanding of all things from the very first", will write them down for some future number of THE GUIDON. Time has spared at least two of that little band—Mr. John Perry, Jr., and Mr. Charles B. Porter; and our columns invite them. The first minister, Rev. Charles A. Farley, preached in a hall from October, 1850, to April, 1851. Then a year elapsed, and another minister came to fan the spark. Rev. Jos. Harrington served the little society from August, 1852, to No-

vember of the same year. In June, 1853, began the ministry of Rev. Frederick T. Gray, and on July 19th the first church building was dedicated. How the centre of fashion shifts with the rolling years is shown when one makes a pilgrimage to that locality and finds China crowding Ethiopia and the rear guard of Caucasus. The building is still a church, and shelters "The African Methodist Episcopal Zion" society. In May, 1854, Mr. Gray ceased from his labors, and the next pastor, Rev. Rufus P. Cutler, succeeded him in September, 1854, continuing to June, 1859, when Rev. J. A. Buckingham became his successor, continuing till

April, 1860. Then came that brilliant spirit, Thomas Starr King, and soon after came those thrilling days of civil war. As preacher, lecturer, patriot, he became the first citizen of the State, and the church was lifted to a position of great influence and power. The society outgrew the old church, and with great courage and determination Mr. King threw himself into the erection of the beautiful church on Geary street, near Stockton, which in his last days he called his monument. On the 10th of January, 1864, it was dedicated, and on the 4th of March that precious spirit took its flight. Rev. Dr. Henry W. Bellows came from New York to

hold the society till some one could be found with courage to stand in the place of him so warmly loved, so deeply mourned. In September Rev. Horatio Stebbins, leaving a devotedly attached congregation in Portland, Me., responded to the call of the stricken society



FIRST UNITARIAN CHURCH BUILDING.
PERCY & HAMILTON, ARCHITECTS.

in San Francisco, and came to be its minister. He is still with us, and it is not becoming to speak in full of his services, but it is not too much to say that with heroic constancy he has stood at his post, giving his people the best of his mind and heart for twenty-seven years. He has been a religious teacher—a true inspirer to higher life. The Unitarianism he has presented in the pulpit and exemplified in his life has been broad and inclusive, melting into that loftier faith that is above all creeds and knows no denomination. A man of great intellectual power, his preaching is distinctively spiritual and uplifting. Never tempted to strive for

effect, he patiently pursues his way, with calm and steadfast faith. Under him the church has been strong in the best sense. Less anxious to make his fellow men Unitarians than to raise them to higher manhood, denominational growth has been secondary, and the influence of the church has been mainly diffused in general good, but it has not been lost, and it is not too much to say that in the community at large it enjoys a respect not easily earned, for sincerity of purpose, for reverent yet fearless thought, and for active participation in every good work.

The growth of the city compelling a change of location, the old church was left, not without sincere regret, and the new building erected eleven blocks to the west. The last service in the old church was held on June 19th, 1887; the corner-stone of the new was laid December 25th, 1887, and it was dedicated February 10th, 1889. It stands at the southwest corner of Geary and Franklin streets, covering the entire lot, 127½ by 137½ feet, is built entirely of blue-gray stone from San Mateo county, and is a substantial and beautiful building. Its interior finish is light in tone, with an atmosphere of reverent cheerfulness. Its seating capacity is about 800. In the tower hangs a fine-toned bell, the gift of Mr. John Perry, Jr. The pulpit of the vacated church was placed in the new building, as was also the marble font presented by All Souls' Church of New York. The Sunday-school rooms and parlors adjoining are our especial pride, and call forth admiration from all visitors. In some future number it may be thought of interest to present a diagram and description of this social and educational side of our church, and explain the fitness of the building to our work. The good effects of moving to a convenient and agreeable location are very manifest. Last year was probably the most successful from a business standpoint that the society ever enjoyed, the receipts equaling the expenditures, and the feeling to-day is one of cheer and good courage, befitting a religious society.

THE EVENING STAR.

All day the great sun drew across the sky
A lovely star; none saw its patient tread;
Meek, it advanced where e'er its master led,
Its duty did; asked not the reason why.

The sun sank low; ere dark sky-curtains sealed
And left to night the world, o'er the gray stole
An afterglow of faintest rose and gold,
And in its midst the simple star revealed

In all the sky alone, its happy face
The brightest spot the still twilight could show.
Grateful that it such honor e'er should know,
It also slowly sank to rest in space.

Why in the greedy search for gain be tossed?
No duty humbly done was ever lost.

—H. L. S.

THIRTY-SEVENTH ANNIVERSARY.

Pilgrim Sunday School has enjoyed another very happy birthday. It was celebrated in the church, Sunday morning, August 9th. The Onward Club had surpassed all previous efforts at decoration, but the school itself was the crowning beauty. We took the Flower Service prepared by the Sunday School society—a collection of bright music, and appropriate responses, with recitations for boys and girls. Considering that the school had had little practice, the singing was quite creditable. The recitations were a new feature with us, and so were enjoyed, especially as they were all given in the simplest manner possible, with no effort to show off. It was a pleasant coincidence that the father and mother of the first girl who spoke had both been pupils of the school.

Dr. Stebbins made an interesting and inspiring address, good for both children and parents. The Superintendent reported a total membership of 305, with an average attendance for the year of 210. Highest monthly average, 261. The expenditure for the year had been \$416.07, and there remained in the treasury \$93.74.

On the following Sunday the annual election was held, resulting in the election of Mr. C. A. Murdock, as Superintendent (for the eighteenth time); Mr. C. B. Porter, Jr., as Secretary; and Mr. James M. Hobbs, as Treasurer.

LETTER FROM PORTLAND.

The Church of Our Father in Portland sends greeting to THE GUIDON, and hopes that it may prove to be all that is wished for. Unitarianism has flourished in Portland this year, through more hearty effort, as well as through more workers. A year ago the society voted to obtain an associate for Dr. Eliot, who had held his post unaided for twenty-three years; and one was found in the person of Mr. Earl M. Wilbur, of last year's class at the Harvard Divinity School, who came to us in September.

The church has prospered in every branch of its work. At Easter forty-three new members were received, and twelve infants were baptized; and the church services throughout the year have been unusually well attended. In January our work was interrupted somewhat by a fire, which damaged the church to the extent of about five thousand dollars. We were immediately offered the use of the Baptist, Congregational and Presbyterian churches and the Jewish Tabernacle for our services. We worshiped in the latter for two Sundays, and then in our Sunday school room until the church was repaired. We returned to the church on Easter, when it was crowded to its utmost capacity. The church is now in perfect repair, and has been newly painted; the insurance was so ample that we suffered no loss except the temporary interruption of our services.

The Sunday school has fairly outdone itself this year, and has doubled in membership since September. It now numbers about three hundred, with twenty-seven classes; and much enthusiasm for it is felt by both teachers and scholars.

The Willam G. Eliot Fraternity of the young people has also taken a fresh impetus. Weekly religious meetings have been held on Sunday evenings, led usually by the members of the Fraternity. These have been of much interest, and were well attended. The Fraternity has also held a weekly study class, which has developed a deal of earnest inter-

est. During the first part of the year Ruskin was studied very carefully; and among the pleasant features of this study were a public "Turner Evening," and an "Evening with Ruskin." Later in the year the history of the Protestant Reformation was taken up. The fraternity has also given monthly socials; and a Committee on Decorations supply the church with flowers each Sunday.

The Post-office Mission has continued in its quiet way to do a great work in spreading the liberal faith throughout the Northwest. It has begun to publish, at irregular intervals, a series of "Seed-thoughts," similar to the "Scattered Leaves" of the Channing Auxiliary.

This Church has always been known in the community as a leader in philanthropic work; the Christian Union is its charitable arm. Members of this society frequently visit the jails, alms-houses, asylums, and other public institutions of charity and correction, often distributing books and papers, and always keenly on the watch to observe any abuses and help correct them.

There are various activities in the church, the Ladies' Society, the Flower Mission, and others; but this letter is already too long. We are glad to have a medium of communication between the churches of this coast, and shall be glad to send it further accounts of our work.

 TIME AND ETERNITY.

After we come to mature years, there is nothing of which we are so vividly conscious as of the swiftness of time.—Its brevity and littleness are the theme of poets, moralists, and preachers.—Yet there is nothing of which there is so much—nor day nor night, ocean nor sky, winter nor summer equal it.—It is a perpetual flow from the inexhaustible fountains of eternity:—and we have no adequate conception of our earthly life until we think of it, and live in it as a part of forever—*Now* is eternity, and will be, to-morrow and next day, through the endless years of God.—H. S.

THE GRADED SUNDAY SCHOOL.

Much thought has been given to devise better methods of teaching in Sunday Schools, and considerable success has attended the experiment of a graded course of study. Two years ago the Unitarian Sunday School Society published a scheme outlining a comprehensive course, giving a child three years in the primary department, and twelve in the school proper. We have followed this course for a year, and while it has been generally satisfactory, we have missed the enthusiasm that springs from unity of aim and action. The general theory is correct, but its application separates the school into too many small groups. To maintain twelve separate grades is practically impossible in an ordinary school.

For the coming year we propose to pursue the general plan in a modified form.

The purpose of this modification is to arrive at a practical method of giving systematic and thorough religious instruction without sacrificing the manifest advantages of the uniform lesson plan. It simply divides the school into three grades, giving each a three years course of study, and at seventeen promoting to the bible class for advanced study. The age of a pupil is simply a general indication, and need not be adhered to arbitrarily. It is probable that in such a division the second grade will be about half the school, and it is desirable that for that grade a schedule of lessons for each week in the school year be adopted. This insures equal progress, and pupils without teachers can be placed in some other class having the same lesson. Each lesson should have a memory text, which may also be committed by the other two grades. The general lesson (a very desirable feature) may follow the second grade course.

With the coöperation of Rev. Thomas Van Ness, a schedule of lessons for the year beginning September 1st has been prepared. It follows the admirable book on the Life of Jesus by Howard N. Brown, and provides for a number of special services—Mercy, Temperance, Harvest, Patriotic, Thanksgiving, etc. If this can be adopted for the second

grades of all the schools on the Pacific Coast, it will give a great unity to our work. Pilgrim Sunday School will present to any school desiring to use them the necessary number of copies. The course in the first and third grades may be modified to meet the conditions of the school, or omitted if the uniform lesson plan is preferred.

For the possible advantage of other schools we give the MODIFIED COURSE.

(Pupils remain in the Primary Department till they are eight years old, approximately.)

FIRST GRADE.

Pupils 8, 9 and 10 years old.

First year.—Mrs. Bennett's Early Lessons about the Savior; Part I of Mrs. Wilson's New Testament Parables, illustrated by Pictures and Stories; Part I of Mrs. Wilson's Every-Day Life, illustrated by the Life of Jesus.

Second year.—Dole's Early Hebrew Stories; Part II of Mrs. Wilson's Parables; Part II of Mrs. Wilson's Every-day Life.

Third year.—Miss Foster's Questions on the Gospel of Luke; Piper's Questions on the Old Testament.

SECOND GRADE.

Pupils 11, 12 and 13 years.

First year.—Brown's Life of Jesus.

Second year.—Hall's First Lessons on the Bible; Piper's Psalms and Proverbs, or Winkley's Questions on the Son of Man.

Third year.—Spaulding's Teachings of Jesus; Mrs. Wells' Rights and Duties.

THIRD GRADE.

Pupils 14, 15 and 16 years.

First year.—Spaulding's Lessons on Luke; Hall's Lessons on the Life of St. Paul, or Dole's Citizen and Neighbor.

Second year.—Clarke's Manual of Unitarian Belief, or Savage's Unitarian Catechism; Toy's History of the Religion of Israel.

Third year.—Everett's Religion before Christianity; Lyon's Study of the Sects.

(At seventeen, pupils enter bible class.)

The text books indicated are selected from those recommended by the Unitarian Sunday School Society. They may be obtained by addressing the Society at 25 Beacon Street, Boston. Where convenient or desirable other books may be substituted for any of these, and very often, the Bible will be found the best text book.

THE CHANNING AUXILIARY.

During the month of August the work of this Society has gone quietly on. The regular business meetings will be resumed on the first Monday in September, the 7th, but the Post Office Mission Committee, which has been at its post every Tuesday during the vacation season, has met regularly during the month just past, and has sent out its usual supply of Unitarian literature, not only to individuals in the smaller towns, but to the younger church societies now growing up at different points on the coast. Written messages of sympathy and personal interest have accompanied each package. The chairman of the Post Office Mission Committee is Mrs. B. F. Giddings, under whose faithful care the work is steadily growing. She is ably seconded by a committee of about ten ladies.

Other committees have had frequent meetings to concoct the dainty dishes to be offered to the Channing Auxiliary and its friends during the coming winter. Among them, the Class Committee, whose programme of lectures on art by Mr. Solly H. Walter is most appetizing; including some considerations on the technique of art—drawing, color, and composition; on art historically considered, and a glance at realism, idealism, and the so-called impressionists. Mr. Walter's lectures will be illustrated by free hand charcoal sketches, in which he is said to be remarkably skillful.

The members of the Calendar Committee, we hear, are holding midnight sessions and noonday sittings. They haunt libraries—free, public, and private; they look wise; but like the Miller of Dee, "they know, but they won't tell" what the calendar of 1892 is to be. One of their secrets, however, a GUIDON reporter has ferreted out—that their plans require for their realization the presence of no less a person than a distinguished artist from Europe, who is now on his way in answer to their call.

The Channing Auxiliary, in conjunction with the ladies of Unity Mission Church, announce a lecture by Rev. Minot J. Savage, pastor of the Church of the Unity, Boston,

to be given on the evening of September 10: Subject, "Immortality and Modern Thought." Much interest is already manifested in the appearance of this distinguished speaker.

THE OAKLAND DEDICATION.

The First Unitarian Church of Oakland will dedicate its new church edifice, on the corner of Fourteenth and Castro streets, next Sunday, September 6th.

At the morning service, beginning at 11 o'clock, the church will be dedicated by pastor and people to the worship of God. Rev. Minot J. Savage, of Boston, Mass., will preach the sermon, and Rev. Dr. Horatio Stebbins, Rev. Thomas Van Ness, Rev. G. R. Dodson and other clergymen will participate in the exercises.

At the the evening service, beginning at 7:30 o'clock, the church will be dedicated by pastor and people to the service of man. Rev. S. Goodenough and other clergymen will conduct the devotional exercises. Brief addresses will be made by the following laymen: Ex-Gov. George C. Perkins, Hon. Horace Davis, John P. Irish, C. A. Murdock, Daniel Titus and Chas J. Woodbury.

The First Church of San Francisco will be closed, and those wishing to attend the dedication services ought to go over on the 9:15, Narrow Gauge, or 9:30, Broad Gauge.

NOTES.

Mr. and Mrs. W. E. Mills entertained the Onward Club on Friday evening, August 14th, at their pleasant home on Octavia street. A large number of the club were present, and a charming evening was enjoyed by all.

The Society for Christian Work reopened on Monday afternoon, the 17th, after its summer vacation. A large number of ladies attended, and a prosperous year is anticipated.

Attention is called to the ancient wit and wisdom interlarded with this month's advertisements. Last month our pleasantries were mainly original; this month we are nothing if not classical, and shell from their primeval burr a number of nuts that still seem fresh.

SUNDAY SCHOOL CONFERENCE.

On Saturday, August 22d, in the parlors of Mr. Wendte's church in Oakland, was held the first conference of Unitarian Sunday school workers of San Francisco and vicinity. There were representatives from Alameda, Berkeley and San Jose, as well as the two cities. Rev. Thomas Van Ness called the meeting to order and stated its purposes. Mr. C. A. Murdock was made chairman and Mr. E. Von Adelung secretary. Mr. Van Ness briefly stated his idea of what a Sunday school should be, instancing delight, philanthropy and instruction as the threefold object of its existence, and unfolding the manner of attaining them.

Rev. Geo. R. Dodson of Alameda read a well written paper, taking strong ground against endeavoring to make children unnaturally religious, and advocating more attention to the study of the wonders and beauties of science, the truths of history, and the ethical in life, contending that at the proper time the religious faculties would develop naturally, and the better for not being forced.

To Mr. Murdock was assigned the question, "How shall the young people be held in the Sunday school?" He said he had no faith in specifics, and knew no other way than by patiently striving for general excellence. He felt that the pre-eminent use of the Sunday school was the development of the religious spirit in the child, and the best that it could do was to plant in each breast the love of God and goodness. Children will stay if they love the school. Let it be attractive to them, and let it command their loyalty. Give them something worth staying for, and they will generally stay. Put them to work, and let them feel their responsibility. He spoke of the good effect of the Onward Club in his own school, and closed by a few words on the proposed course of study for the coming year.

Rev. Mr. Wendte followed, emphasizing the thought that by showing our interest in and love for the children we best gained

their love and interest. He spoke of his own experience in Sunday school work, and encouraged the teachers by relating some striking instances of far-reaching influence for good originating in the faithful efforts of devoted teachers.

Mr. Von Adelung followed in a very bright paper on "How to conduct a Sunday school", in which he discussed, with mingled wit and wisdom, the *pros* and *cons* of the responsive service, singing, how to form an orchestra, and the qualities required for a model superintendent. He made many good points, especially the indifference or lack of understanding commonly shown in the responsive service.

Rev. Dr. Stebbins came to the defense of a responsive service that might be above the comprehension of the child, deeming that mystery and wonder had their place quite as much as understanding. He protested, too, against the separation of religion and morals in teaching. They were one, and could not be divorced.

Miss A. B. Campbell read a brief but comprehensive paper on "Conducting the primary department", stating her own methods, and telling why she did not use kindergarten games, blackboard exercises and colored charts and pictures. This paper is so full of suggestions that THE GUIDON hopes to publish it in full.

Miss Caro Kimball followed in a clear statement of the methods used in the Oakland primary school, showing how the little ones were led on in orderly ways of kindness and patient instruction to the more serious work of the main school.

Some general discussion followed on such practical questions as how to get teachers, etc., and the conference reluctantly closed.

A committee, consisting of Mr. Van Ness, Mr. Von Adelung, Mr. Murdock, Rev. P. S. Thacher and Rev. M. A. Wilbur, was appointed to prepare a plan of organization for a Unitarian Sunday School Union for the Pacific Coast, and report the same to the Pacific Unitarian Conference at Los Angeles.

NOTES FROM THE FIELD.

BERKELEY, CAL.—It has been decided to hold continuous services even though no regular minister can be obtained. Our little society is prospering, the interest continues in the Sunday school, and, in spite of the fact that we are without a pastor, we are growing. On the first Sunday in August Rev. Dr. Sewall of Denver filled the pulpit; on the second, Mr. Van Ness; and since then laymen have read sermons or given talks. On August 9th a business meeting was called after the service. Mr. Trowbridge, the president of the Board of Trustees, made a statement of what it was hoped could be done in the coming year. Mr. Payson, the secretary, then took subscriptions, and \$590 was pledged for the work. The members are all enthusiastic, and feel that a bright future is before the little society.

LOS ANGELES.—Services have been continued by the Church of the Unity up until August 1st. Rev. J. S. Thomson, the pastor, is now upon his vacation, visiting friends in Montreal. At a business meeting of the Trustees it was decided to buy the corner lot at Eighth and Hope streets, fronting the east side of Hope. This lot is 120 x 165, and will give ample room for a good sized church building. It is hoped that the foundation of the new structure will be of stone or brick, and shingled above the ground floor. The Building Committee have something near \$12,000 subscribed. THE GUIDON office enjoyed the pleasure of a call from Thomas G. Barnard, who, while in San Francisco, employed much of his time in visiting our newer churches and studying plans of buildings. He reports Los Angeles in better financial condition than it has been for years.

SEATTLE, WASH.—Rev. William G. Eliot, son of Dr. Thomas L. Eliot of Portland, has accepted the call of the Unitarian Church of Seattle. It is expected that Mr. Eliot will be at his work by the first Sunday of September.

WHATCOM, WASH.—At the service, August 9th, Rev. Mr. McCleary appointed a pastoral committee of ten persons. The work of this

committee is, according to the printed card, received by THE GUIDON.

a. To become acquainted, so far as is possible, with the people whose names are already on our list.

b. To call upon persons whose views are liberal, and hand in to the minister any new names, so that he in turn may call.

c. To help put Unitarian literature where it will do most good, keeping a table in the rear of the hall supplied with tracts and pamphlets for free distribution.

d. To advise with the minister, and give him frank and helpful criticism.

e. To welcome new people at the services, find out the names belonging to strange faces, and so do all that reasonably can be done to weld our little congregation together.

Mr. McCleary's congregations are slowly growing, and the Unitarian literature is readily disposed of. At each service new faces are seen, and the interest is increasing. A bible class for critical study has been formed among the young people. This class holds its sessions every Monday evening. A public lecture is also announced. A subscription committee sent out in August is meeting with fair encouragement. Although the Whatcom movement has not yet crystallized as an organized church society, yet there is no doubt, if Mr. McCleary will remain at his present post, but that a strong and self-supporting society can be established.

FAIRHAVEN, WASH.—The G. A. R. hall, in which Unitarian services were first held, has been burned to the ground. Mr. McCleary has arranged for the new K. of P. hall, which is centrally located, and pleasantly furnished. So far no definite organization has been effected, and it is a question whether such can be brought about until some resident minister is put into Fairhaven. Services are now held every Sunday night, Mr. McCleary going over from Whatcom. Fairhaven is a growing town. Some six months ago the land company gave to the American Unitarian Association two well-situated lots, worth about \$2000, on condition that a building for church purposes be put upon them by July 1 of 1892.

LIMEKILN, WASH.—The name of this town has recently been changed to Macmillen, certainly a much better name by far than the old. Mr. A. D. Hale still continues in charge of the little Unitarian society, Rev. W. E. Copeland going once a month from Tacoma to hold an evening service. It is now proposed to build a little house of worship, and those who are unable to give ready money have promised to donate lumber or labor. The Unitarian Conference has been asked to subscribe \$300 toward helping on the work.

OLYMPIA, WASH.—A recent report of the First Unitarian Society shows that organization in excellent financial shape. There is at present an annual income from the cottages owned by the society of about \$1,400. In another year these cottages will be entirely paid for, and with the ground upon which they stand they are valued at \$10,000. Besides this real estate the organization owns an excellent corner lot, 60 x 120, upon which the new church building is being erected. Services are still being held in Tacoma Hall, the oldest public building of the character in the State.

PORTLAND, OR.—Services, after a brief vacation, were resumed August 23d. Rev. Dr. Eliot will remain at Hood River, Oregon, until about September 15th. Rev. Minot J. Savage preaches August 30th, and lectures at Portland August 28th. Some plans are on foot for a mission work of great interest, among the foreign population of Portland, of which the details will probably appear in our next number.

SALEM, OR.—The new Unitarian Church which is being erected in Salem will contain an audience room seating 265, and a double parlor with gallery over it. The parlors can be thrown into the auditorium, thus giving seating capacity for 425. The lot upon which the church is being built cost \$1500. The wood and masonry contract calls for \$5400, and \$2000 more will be needed to complete the edifice. The plan is thoroughly modern, and when the building is completed

it will be one of the best adapted for its purpose in Salem.

SAN DIEGO.—In the Salem, Mass., *Gazette* of August 4th, we find the following: "The *San Diego Union* alludes to the establishment of manual training in the city schools of that place, and has the good sense to forward the movement. In May, 1889, it says, at the instance of Rev. B. F. McDaniel, a member of the board, an experimental course was tried with the best results. The city board did not sustain the movement, and little was done last year. Mr. McDaniel was determined, however, to place the San Diego schools, in this respect, as in all others, on an equality with those of Oakland and San Francisco, and now the board has pledged itself to support the system. It is to be hoped that this system may be fully developed, and that industrial education in San Diego will be conducted on a scale equal to the fullest demands of practical life, without encroaching unwisely upon established and equally necessary curricula." Further on the *Salem Gazette*, referring to good work performed by Mr. McDaniel when a citizen of Massachusetts, says: "So far as his educational work is concerned, the Rev. B. F. McDaniel established in connection with our public schools, a valuable savings bank system, and it is still in successful operation. We judge that he is doing a good work in San Diego, far beyond the range of his own parish."

The young people of the Sunday school are preparing to give "Pinafore." A week-day religious study class of young people will soon begin work. The Emerson Club, which held continuous weekly sessions for over a year, took a recess of two months this summer. Work will be resumed September 2d. The Sunday school, with Mrs. C. S. Hamilton superintendent, is in good condition. Monthly reports show a steady growth.

NATIONAL CITY.—Mr. McDaniel's policy in steadily keeping up services and other activities in this place has been justified in the increased attendance and coherent spirit of the people. The American Authors'

Nights have been the literary and social feature of the community the past year. In the preparation of these, the Society has received valuable help from Mrs. Woods of Topeka, Kansas. The maintenance of this little Society will make it easy to build on this foundation the Unitarian Church the future will need.

SANTA BARBARA, CAL.—It has been decided to postpone the dedication of the new Unity Church until the conference meeting in October. Rev. P. S. Thacher has been spending a part of the Summer in his old home, Augusta, Me. While there he was called upon to officiate at the funeral of his former friend and parishioner, the well-known publisher, E. C. Allen.

SACRAMENTO, CAL.—THE GUIDON office received a pleasant call from the Rev. C. P. Massey, who reports the Sunday School in good condition and kept open until August 1st. Religious services will not be resumed until October, when a complete reorganization will be made. Pioneers' Hall, formerly occupied by the Unitarians, is to be again rented. The hall is admirably located and, therefore, well adapted for religious meetings. As an illustration of the shifting character of pastorates in California, it may be mentioned that Rev. C. P. Massey is now the senior Protestant minister in the town.

ALAMEDA, CAL.—The "Unity Circle" (the ladies' Society of this place) are now busily engaged in the preparation of a monstrous lawn fete or bazar of nations. A large lot has been secured in the center of the residence portion, and upon this the tents will be erected. It is hoped that enough may be made at this fete to pay off the thousand dollars still remaining on the church lot. A series of lectures is also being given for the benefit of the building fund. The first of these was by the Rev. C. W. Wendte. On the 9th of September, the Rev. Minot Savage will lecture; subject, "A Change of Front of the Universe." On September 30th, Rev. Thos. Van Ness will give an illustrated stereopticon talk; subject, "Down the Rhine and up the Baltic."

SAN JOSE, CAL.—Rev. N. A. Haskell has been spending a part of his vacation in San Francisco. From him we learn that the contract has been let for the basement of the new church which is to be situated on St. James' Park. On August 9th, Dr. J. A. Sewall, Ex-president of the State University of Colorado, preached to a large audience. Services will be resumed the first Sunday in September.

FRESNO.—The Unity Society has recently issued a neat and attractive pamphlet, giving the officers for 1891 and the names of the members. There is also this statement:

"Unity Society has no creed. It is hoped, however, that each member will retain for himself, or herself, a positive, rational and inspiring belief. It should be the constant aim of each member to make moral and intellectual progress. With respect to all differences of opinion among members, there should be a most generous spirit of toleration. Genuine harmony cannot be promoted except on the basis of love and forbearance. Every member is requested to contribute to the honor of the Society by that most potent of influences—personal purity and nobility of character.

"It is expected that every one belonging to the organization will endeavor to be regular in attendance at all its services, and to take a lively interest in everything pertaining to its welfare."

The pastor, Rev. S. A. Gardner, will be one of the guests at the Unitarian Club, preaching on the evening of the 6th of September at the Unity Mission, San Francisco.

OAKLAND, CAL.—The new Unitarian Church is to be dedicated Sunday morning, September 6th. Full information concerning the order of exercises will be given in another column.

UNITY MISSION, SAN FRANCISCO.—On August 16th, services were resumed at the hall, Twenty-first and Howard. On the 23d, the Rev. Horatio Stebbins filled the pulpit. The ladies are earnestly working to make a success of the lecture of Minot Savage, which is to be given at the First Church on the evening of the 10th. The Rev. Mr. Van Ness is to take up his residence in the Mission quarter about October 1st, and can then give more personal care to this important Unity organization.

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SAN FRANCISCO, CAL.

A talkative man was trimming the beard of King Archelaus, and asked, "How shall I cut it?" "*In silence,*" replied the king.

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Aristippus was asked why he borrowed money of his friends. "Not for my own benefit," he replied, "but to teach them the proper use of wealth."



Diogenes watching a very unskillful archer practising at a mark, went and sat down close to it, "*that I may not get hit,*" he said.

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Pausanias, when his medical adviser remarked he had "become aged," retorted, "Because I have not taken your pills."

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Socrates observed, that whereas most men lived to eat, he ate to live.

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Leonidas, when Xerxes had sent a letter demanding the surrender of his arms, replied, "Come and take them."

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S. F.

Aristotle observed that some men save as if they were to live forever, and some spend as if they were to die to-morrow.

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